2: Wilson E-5 (1934-1938)1957 FN17 Ngonde FN17
Nyakyusa

753 681 believed to be a danger to his kin and descendants, but in a manner somewhat different from the one who has killed another. The sickness is thought to come from the ropes and is called *ingoje* after them.

Mwaikambo explained:

[783] If one member of a family commits suicide by hanging then his surviving relatives, if they do not drink a medicine, will die of the 'ropes', always. If a man hangs himself all his relatives fear; if a woman only her children.

Kasitile's wife, Kiluleli, had borne ten children, but all save one had died. He said:

It is because of the ropes of her father. They bound him at Tukuyu; he died in gaol; it is those ropes which are killing my children. I said to her father [i.e. the heir]: 'Let us go to divine,' but he has not yet agreed to do so.

The death of Mukwabila, a junior kinsman of the Chief Mwaipopo, whose funeral we attended, was attributed to the ropes used to tether cattle raided by his grandfather, Kasitile, himself a distant agnatic kinsman, explained this case also:

One of the fathers of Mukwabila was killed by the hill people. They seized him on the road. So in revenge Mwamusiku, the father of [317] Mukwabila, took twenty cows belonging to the hill people as they passed north, coming from the salt lick. This was long ago. Then Mukwabila's father omitted to kill a cow for those who had helped him to secure the cows. So they were angry and brought *ingoje*—the disease of ropes—upon him. After seizing the cattle he moved to Mwambebule's country in the hills and he was quite well, but then he came back to live here, first sending two cows to the Chief Mwaipopo, but killing none for the people, who were angry and said: 'Why does he not kill for us? What sort of chief is he?' He got weak and fell ill and died. They [763] did not perform an autopsy, saying it was forbidden to do it on a chief, and his son died also and was not examined, but now when the younger son died, Mwaipopo said: 'Let us examine him so that we may know.' And it is that old *ingoje*. . . .

The sickness of ropes (*ingoje*) is of three sorts coming from: (1) the suicide (by hanging) of a relative long ago; (2) the binding of a man by other people, as distinct from a man binding himself; and (3) the shocked astonishment of men and their breath. In dreams they put the [828] sickness of ropes into his stomach, they say: 'May the sickness of ropes come into his stomach.' The sickness of ropes lies in wait for an heir. A man dies and the sickness comes on his heir, others are all right; so it

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A PROFESSIONAL DANCER.

Note the wristlets and anklets, which make a jingling noise as he leaps about. He is stripped to the waist. His audience is in front of him. He has thrown his cow-hide shield into the air and will catch it as it falls.

SALT FACTORY AT LAKE RUKWA.

Large quantities of salt are manufactured every year under Government supervision. The heavily impregnated water is evaporated, and the remaining deposit purified, and separated into grades, before being offered for sale.

[Facing p. 307]

3: Mackenzie M-5 (ca. 1925) 1925
FN17 Ngonde FN17

notwithstanding the accident, accepted the inevitable, and were ferried safely across.

For the rest, the variety of woodwork includes carved walking-sticks, with straight, knobbed, or bent handles; chairs, stools, pillows, musical instruments, and wooden platters. In the Bundali district remarkably good Rurkee chairs are made on the European pattern, with perfectly smoothed spars, and perfectly burned-out holes for fitting the parts together. The one in my possession might quite well have been made in a carpenter's shop, but the only tools used were an axe and a knife, and a piece of iron for boring the holes. Toothed hair ornaments and small wooden dolls represent the finer work; and bamboo cups are decorated with pleasing patterns in poker work.

More important than the woodwork is the ancient craft of the potter. There is, of course, no potter's wheel, everything, from the immense pots, three feet high, down to the smallest eating dish, being formed by hand, built up, as regards the larger ones, by successive layers of clay, and finally hardened, after drying in the sun, by being put on a fire, while another fire is kindled inside. There is a great variety of pots, both in shape and in size. The very large ones are used for storing grain or flour; and some Europeans employ them for storing water. A well-stocked house will have up to twenty pots, for water carrying, for cooking porridge, fish, beans, flesh; and special ones are kept for beer making and drinking. The best clay is found at the north end of the lake, and from there

3: Mackenzie M-5 (ca. 1925) 1925
FN17 Ngonde FN17

323 415 317 one will sometimes meet with long strings of men and women, carrying ten to a dozen pots, hawking them round the upland villages, or offering them for sale at the local market at Tukuyu. The pots made at [531] Matema are smeared on the outside with a dull red ochre, and the more artistic potters work patterns in red, with thin lines around the protruding middle, and herring-bone or crossed patterns from thence to lip and base.

353 I once slept in a native house in which there was a double row of pots, one on top of the other, along two walls. I was told that they were there for ornamental purposes, "just as you white men have pictures on your walls."

285 415 Basket work is done everywhere, and a great variety of baskets are made. Immense *ifituba*, for storing grain, up to four feet high, and perhaps ten feet in girth, are to be found in almost every family. Smaller baskets for carrying goods of all kinds; wide shallow baskets for sifting grain; others for serving food, and yet others for drinking beer. The latter are so closely woven that they will hold water, and are made from a fine grass, which is found only in certain regions. A new development of this industry is the making of articles to European, or native, order; hats, table mats, baskets with hinged lids and divisions inside, almost anything can be made if a specimen is given to the maker as a sample from which he may copy what is wanted. Basket work includes also the large and small fish traps in use at the lake or on the rivers.

286 Net making is naturally confined to the lake shore